

time when, with this "mortal coil" we will leave behind us the shadows and the clouds, and enter into "the world beautiful." But why should the Christian postpone the joy? Where Christ is there are unfailing delights, and Christ may even now be in our hearts, if but our hearts are open to his coming. And with Christ in our hearts we will think that we have already crossed the line which separates between the world's misery and heavenly bliss."

It is indeed a new theology that makes death the dividing line between misery and happiness; according to this theory the sinner, of whatever type, will enter "the world beautiful" after death just the same as the Christian; all the advantage the Christian has is a little less misery in this life by accepting the Lord Jesus Christ. If this theory was correct the sinner, if very miserable, and tired of his misery could easily steal the march on the Christian by committing suicide and thus hasten by death his entrance into "the world beautiful" at once.

The Christian does not postpone the joy of the Lord's presence, if he does not have that in this life, there is grave danger of not receiving it in the next.

I make this protest in all kindness toward the editor as it is probable that he has simply failed to properly qualify what he meant to say, but as the article is misleading I felt that it should receive attention.

J. C. CASSEL.

The Home

PREPARE TO LIVE

JOHN STERLING

I used to hear a solemn cry,
These were the words. "Prepare to die,"
And often I was over-awed
With these: "Prepare to meet thy God."

Thank God a better day is here,
That brings the Gospel with good cheer,
Yet, solemn are the words to give—
"Prepare to live"—Prepare to live."

Prepare to stand the ills of life,
Thru its temptations, sorrows, strife,
To help a fallen brother rise,
When in a sore distress he cries.

Prepare to fill your place on earth,
The place that's given you by birth:
To live the life that God has planned;
There rest in faith, there take a stand.

We do not need a dying grace
In life—'tis wholly out of place,
When, from our work we're called away,
Grace will be given in that day.

—New York Observer,

Don't Carry Your Business Home

Success.

If men and women who are obliged to work hard during the day, would only learn to drop their business when they leave the office, store or factory, and not carry it, with its attendant worry and anxiety, into the home, it would work a revolution in the American character. If business men and women, and wage-earners of all kinds, would lock up their business or occupations when they leave them in the evening, and free their

minds from all care concerning them until they open the doors the next morning, what a change would be wrought in the home atmosphere, in the mental, moral and physical well being of the workers themselves!

There is nothing whatever to be gained, and everything to be lost, by perpetually thinking and planning about one's business out of office hours. It is a trite saying that the bow that is bent all the time soon loses its elasticity and tension. So the man who is everlastingly thinking of his business affairs soon loses his elasticity and buoyancy of spirit, and becomes jaded and worn out before he has reached middle life. On the other hand, the man who leaves his business at the store or office in the evening, brings a fresh mind and a clear head to it the next morning, and, consequently, makes fewer mistakes and accomplishes much more than if he had dragged it into the home, and made himself and everybody about him irritable and unhappy by his incessant worrying over his daily cares.

Teaching Children to Pray

Miss Josephine L. Baldwin, in Pennsylvania Herald.

There is nothing more important in the religious training of a child than the inculcation of a genuine loving reverence—which is not in any sense akin to fear—and the guidance of the young soul so that it may learn to talk with the unseen Heavenly Father as willingly and with as much confidence as the beloved earthly parent commands.

The robust child is not naturally reverent, whatever his environment; and those who have no religious home training and live on the city streets from the time they are old enough to walk are specially difficult to train in this particular; but the teacher who is truly reverent herself can, by patient and prayerful effort, imbue the children under her care with that spirit which is a necessary element in all prayer. Children imitate the spirit of their always; they do not as inevitably follow her instructions; and so the atmosphere she carries with her to the classroom becomes more important than any specific method or teaching on this subject.

"Her Touch"

Weekly Bouquet.

A sailor who met with a serious accident was carried to the London Hospital. The poor mother hurried to the building to see her son. She was met by a kind but firm refusal from the house physician, but nothing daunted she pleaded for admission to the poor fellow's bedside. Who could resist a mother's entreaties? The safety of the patient lay in his being kept absolutely quiet, but the physician consented to her admission on condition that she did not speak a word.

She stole softly to his bedside and gazed as only a mother can at her unconscious boy. She dare not speak, but a mother's love was not to be denied all expression, and gently laying her hand on his fevered brow she let it rest there a moment and then noiselessly crept from the room.

The watchful nurse heard the comatose sleeper murmur the words, "Her touch," and, rousing himself, he added, "Surely my mother has been here. I know her touch!"

Ah, there was an electric thrill of sympathy in that touch which told its own tale to the dying man!

A Model Wife's Love for Her Husband

Christian Herald.

Mrs. Gladstone was a perfect wife, and took in good part the amusement which her belief in "William" as an all wise and well-nigh infallible autocrat occasionally caused. She relieved him of every possible care. She vigilantly guarded his health. She tolerated his fads and caprices, and to the end of his life retained his unswerving tenderness and loyalty. When the old couple, in the last years of their blended lives, went here or there, people observed how gentle and constant were their reciprocal attentions; how indispensable the one seemed to the other. In earlier days, Mrs. Gladstone accompanied her husband on his various journeys and listened to all his speeches; was always present when he made an address in Parliament, and as he grew old she used to make for him, then and there, a drink which smoothed his voice and sustained his strength, and with wifely solicitude saw to it when he sat down that he put on his overcoat or extra wrap.

We often say that great men must have great mothers. A great man in this age of competition and unrest needs a great and good wife, and this Mrs. Gladstone was. Children and grandchildren live to mourn for her, and to carry on the traditions of sincerity, unaffected kindness, and nobility of character which were her chief distinctions.

Our Young People

CONFESSING CHRIST

Scripture Lesson Matthew 10: 32-39

Topic for Feb. 17

Only a short time has elapsed since we studied this same topic. It will do us good however, to study it again. The theme is a fundamental one in the Christian life and experience. There can be no satisfactory and permanent Christian experience apart from this confession. The reason for making such a confession is just here. We must avoid interpreting these words as tho they were of human origin. If these are of human origin, they would contain what we today call the "Tit for tat" philosophy. Christ does not say that he will confess only those who confess him in the sense in which we are liable to understand his words. We dare accuse Christ of no such limitations and imperfections. It seems to us that Christ means in these verses that he will confess before the Father in heaven only those whom he can conscientiously confess. This statement will find verification in each one of us. We do not expect him to confess the betraying Judas nor the denying Peter. Christ would not be consistent with himself and the Word if he did. Of one thing we may be certain, that Christ will confess to the Father all whom he can confess.

It must, then, be seen that it is ours to determine whether Christ shall confess us before the Father or not. We can make sure of his confession if we will to do so. All depends upon our attitude toward Christ and his word in this dis-